The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 15, 1967
Semimonthly

"LET DOWN YOUR NETS FOR A CATCH"

ORDERS FOR WORLDWIDE FISHING

WHAT PLACE DOES JESUS HOLD IN YOUR HEART?

MAKE UP YOUR MIND NOW AS TO WHOM YOU WILL SERVE

©WTB&TS

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

CONTENTS

What Place Does Jesus Hold in Your Heart? 675

Make Up Your Mind *Now* as to Whom You Will Serve 678

"Let Down Your Nets for a Catch" 684

Orders for Worldwide Fishing 692

Assemblies That Promote Disciple-making 698

Questions from Readers 702

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Average printing each issue: 5,000,000 Five cents a copy

"The Watchtower" Is Published in the Following 74 Languages

Semimonthly

Afrikaans	Finnish	Norwegian
Arabic	French	Portuguese
Cebuano	German	Sesotho
Chinese	Greek	Slovenian
Chishona	Hiligaynon	Spanish
Cibemba	Iloko	Swedish
Cinyanja	Italian	Tagalog
Danish	Japanese	Twi
Dutch	Korean	Xhosa
English	Malagasy	Zulu

Monthly

Armenian	Bicol	Croatian
Bengali	Burmese	Efik
Ewe	Malayalam	Sepedi
Fijian	Marathi	Serbian
Ga	Melanesian-Pidgin	Siamese
Gun	Motu	Silozi
Hebrew	Pampango	Sinhalese
Hindi	Pangasinan	Swahili
Hungarian	Papiamento	Tamil
Ibanag	Polish	Tswana
Ibo	Russian	Tumbuka
Icelandic	Samar-Leyte	Turkish
Kanarese	Samoan	Ukrainian
Kikongo	Sango	Urdu
Lingala		Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	$1
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland 3	75c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVIII November 15, 1967 Number 22

What Place Does JESUS Hold in Your Heart?

UNDOUBTEDLY you have affection for a great many persons, but who holds an especially warm place in your heart? Who stands out as particularly beloved? Can you, without any hesitation or difficulty, identify the one you love and prefer above all others?

It is natural that close relatives might be among the ones you cherish. But is there anyone who means more to you than your marriage mate, or your father or mother or son or daughter? If you profess to be a Christian, there should be others who hold an even more treasured place in your heart. Who could they be?

One is the person who laid down his life for the purpose of rescuing you from the deadly effects of sin, Jesus Christ. (Matt. 1:21; Acts 4:12) What unselfish love prompted his sacrifice! (John 15:13) Appreciation for what Christ did for you should cause to grow in your heart a love for him that surpasses the affection you hold for any human, living or dead.

LOVE FOR JESUS

When sending out his twelve apostles, Jesus explained their need of greater love for him, saying: "He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me." (Matt. 10:37) Later Jesus emphasized this again, telling the great crowds who were following him: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple." (Luke 14:26) Jesus, of course, did not mean that Christians must literally hate their relatives, but, rather, that they must love them *less* than they love him; and sometimes relatives interpret this to mean that the Christian actually hates them.

It is understandable why those who walked and talked and lived with Jesus came to love him and hold him in such high esteem. Everything that he did was with the best interest of others at heart. And although he possessed superhuman powers, he was, nevertheless, mild of spirit, humble, kind and friendly. Indeed, everything about him was lovable, caus-

ing associates to place him in their hearts above every other human acquaintance.

Even persons who had never met him came to have this excelling love for Jesus. To ones living in widely scattered areas of the Roman Empire, the apostle Peter wrote: "Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy."—1 Pet. 1:8.

These widely scattered peoples had become acquainted with Jesus through the preaching of his disciples and by reading the available Gospel accounts concerning his life. They were moved by the love that Jesus showed in willingly coming down from heaven and eventually suffering a painful, ignominious death in order that others might have everlasting life. (1 Pet. 2:24) It is this very information about Jesus Christ that also causes many persons today to reserve such a precious place in their hearts for him.

Do you, too, treasure the now resurrected Jesus above every human associate? Does he hold *first* place in your heart? Is it proper that he should? Let us see.

THE ONE JESUS LOVES ABOVE OTHERS

Jesus' disciples held a very cherished place in his heart. So great was his love for them that the apostle Paul encouraged: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it." (Eph. 5:25) Yet, as Christian husbands should have greater affection for Jesus Christ than even for their own wives, so also Jesus loves someone more than he does his congregation of footstep followers.

This one is the Father, Jehovah God. Jesus repeatedly directed persons to his Father as the primary One to be loved and worshiped. When he was asked what was the greatest commandment of the entire Mosaic law, Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Mark 12:30) Jesus obeyed this commandment and loved his Father above everyone and everything else. Jehovah held *first* place in his heart.

Jesus happily submitted to his Father, the 'One who sent him' to the earth, saying: "A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him." (John 13:16; 8:42; 14:28) He willingly did his Father's will, always manifesting the attitude: "Not my will, but yours take place." —Luke 22:42.

Jesus was moved to love and serve his Father because God had demonstrated such great love and affection for him. Repeatedly Jesus acknowledged this, saying: "The Father has affection for the Son." "You loved me before the founding of the world." "As the Father has loved me and I have loved you, remain in my love." (John 5:20; 17:24; 15:9) It was only proper that Jesus respond to the love and affection from his Father, and this he did.

Do you, too, have reason to love Jehovah God? Should you imitate Jesus Christ in giving God exclusive devotion? Has the Father done anything that should endear Him to you above everyone else?

WHY HE SHOULD BE FIRST IN YOUR HEART

Jehovah God not only gave life to his only-begotten Son, Jesus Christ, but he also gave it to all humankind, including you. And just as the Son is grateful for the loving provision of life and has affection for the Father, so should you too. —Ps. 36:9; 100:3.

Furthermore, when the first human pair sinned and brought the sentence of death upon themselves and their yet unborn off-

spring, Jehovah God made an arrangement for their rescue from sin and death. Love was what prompted Him, as the Bible explains: "God loved the world [of mankind] so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins." —John 3:16; 1 John 4:10.

Although the Son willingly obeyed his Father and came to earth as a ransom sacrifice, note that it was Jehovah God who conceived and initiated this life-giving provision. How this should move us to love Him! He should hold *first* place in your heart! Jesus Christ emphasized this fact by continually directing attention to his Father, stressing that "it is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) Really, it grieves Jesus, the obedient, humble servant of his Father, when persons endeavor to put him above Jehovah.

PROOF OF YOUR LOVE FOR JESUS

Therefore, the first way to prove that you truly love Jesus Christ is to honor and serve the One whom he worships, Jehovah God. Accepting Jesus as your savior and living a clean, moral life is also important, but Jesus explained that more was necessary, telling his disciples: "He that has my commandments and observes them, that one is he who loves me. . . . If anyone loves me, he will observe my word." "You are my friends if you do what I am commanding you."—John 14: 21, 23; 15:14.

Thus, what place Jesus holds in your heart is not demonstrated simply by words, but by actions—by the effort you make to obey his commands. Jesus was a preacher of the kingdom of God, and his command for all who would be his followers is: "Go therefore and make disciples of people of all the nations . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20; Mark 1:38; Luke 4:43) Are you sharing in this activity?

Notice how Jesus related one's love for him with doing the ministerial work. The occasion was a morning following his resurrection, and seven of his disciples were gathered on the shore of the Sea of Galilee. There Jesus appeared to them and, turning to the apostle Peter, he asked: " 'Simon son of John, do you love me more than these?' He said to him: 'Yes, Lord, you know I have affection for you.' He said to him: 'Feed my lambs.' "—John 21: 15.

Although Jesus asked whether Peter had *love* for him [Greek, *agápe,* which refers to an unselfish, principled love], Peter answered by saying that he had *affection* for Jesus [Greek, *philía,* which refers to the strong affection between close friends]. Peter professed more than principled love or *agápe* for Jesus. He claimed to hold Jesus dear to his heart, having greater affection for him than for even his own mother or father or wife.

So as to emphasize the importance of ministering to others, Jesus again asked Peter: " 'Simon son of John, do you *love* me?' He said to him: 'Yes, Lord, you know I have *affection* for you.' He said to him: 'Shepherd my little sheep.' " (John 21:16) Note that Jesus again used *agápe* when asking Peter if he loved him, while Peter stressed that he had *philía* or deep affection for Jesus. If it was really true that Peter reserved such a cherished place in his heart for him, Jesus said he should prove it by ministering to others.

Note how, for the third time, Jesus addresses Peter. This time he, too, uses the

intimate term *philia,* asking: "Do you have *affection* for me?" And again Peter responds, being quite grieved now that Jesus should so persistently question his love: "Lord, you know all things; you are aware that I have *affection* for you." If you truly hold such a warm place in your heart for me, Jesus answered, "feed my little sheep."—John 21:17.

How clear it is that Jesus wants his followers to feed his sheep—to minister to others! Have you been doing this? Does your course of life reveal that you truly love Jesus, that you treasure him in your heart, and that, with him, you love Jehovah God above all others? If you are not presently equipped to obey Jesus' command to preach to others, Jehovah's witnesses will be happy to assist you to become qualified. Accept their invitation for a free Bible study in your own home, where you will receive practical instruction on how to explain precious Bible truths to others.

WE ARE living at a time when men are becoming more and more definite as to how they stand on issues. Issues are more clearly drawn and men are quicker to express themselves, often violently, in supporting their cause. Pressure is applied to induce or force others to manifest themselves as to the position they take.

This situation is especially noticeable in the field of worship. The issue is becoming sharper. In the past people were reluctant to challenge God or religion, but now they are bold in proclaiming their atheistic and evolutionary theories. This puts a special responsibility on those who do believe in God. But there are many, especially in the churches of Christendom, who have a vacillating, weak-kneed or apathetic attitude. Their faith is practically gone.

In view of how the state of affairs stands today, if there is any love of righteousness in a person's heart, he cannot continue to stay in the churches of Christendom or in any of the non-Christian religious organizations. Why not? Because the leaders thereof are declaring that "God is dead," they are approving homosexuality, free love, lawlessness and disrespect of authority. If one claims to be a servant of God and does not get out and declare himself against these practices and the organizations that condone and even approve them, then he is no servant of God at all. He may as well go the whole way with the crowd that is against God, for he will die with them soon when the living God and Universal Sovereign violently manifests his stand on the issue.

God is letting affairs develop to the point where those not serving him are be-

coming wholly corrupt and deserving of nothing but destruction. God tells us that they become "empty-headed in their reasonings," given up to uncleanness, "that their bodies might be dishonored among them." They have "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created . . . That is why God gave them up to disgraceful sexual appetites, . . . working what is obscene and receiving in themselves the full recompense, which was due for their error." Yes, they are reaping the fruits of loathsome diseases, mental breakdown and violence, leaving only their execution at God's hands to clear the earth of them.—Rom. 1:18-32.

"DO NOT TREAT PROPHESYINGS WITH CONTEMPT"

One who claims to be a Christian, a dedicated servant of Almighty God, and who then goes along with the world and its corrupt, godless course is not only partaking of its corruption but, adding to such sins, he is treating prophesyings with contempt. (1 Thess. 5:20) He is ignoring all the words that God has caused to be uttered through the mouths of His prophets and spokesmen. Such a professed Christian has these words from the God he claims to serve; he has the Bible, but ignores it in favor of men's ideas, which appeal to his selfish desires. To do this is to insult God, to be a hypocrite and more reprehensible than the unbelievers. It is a suicidal course, doubly incurring the burning anger of God.

Some may say, But what can I do? Where can I go to serve God? First, you should get out without delay from the false religious system of Babylon the Great, that is, Babylonlike false religious organizations that defame God's name. (Rev. 18:4) If you wait you will eventually suffer complete loss of faith in God. Furthermore, the prophecies state that God is going to execute judgment. The final opportunity is here for those who wish to save their lives.

WHERE TO SERVE GOD

There is a place to which to flee. There is a body of people who really serve God and who observe his prophecies. Jesus foretold them when he said he would appoint a "faithful and discreet slave" to give his people spiritual food at the proper time and that he would appoint this "slave" over all his belongings. You can find this "slave" class in the organization of the modern-day Christian witnesses of Jehovah.—Matt. 24:45-47.

In the last chapter of the book of Revelation, the command is given: "Worship God." And then the apostle John, the writer of the Revelation, evidently refers to Jesus Christ himself, saying: "He [Jesus] also tells me: 'Do not seal up the words of the prophecy of this scroll, for the appointed time is near.'" (Rev. 22:9, 10) The prophecy of Revelation is powerful and most important to listen to now. (Rev. 1:1-3) God's servants are commanded not to seal up the words of the prophecy of this scroll. This command has been obeyed by Jehovah's witnesses.

In the very first issue of their official magazine, which began publication July 1879, and was then known as *Zion's Watch Tower and Herald of Christ's Presence,* a goodly number of comments were made on this last book of the Bible in the article "Why Will There Be a Second Advent?" Since that time, in all their publications they have quoted copiously and freely from the book of Revelation and have offered an explanation of it. *The Finished Mystery,* published in 1917 by the Watch Tower Bible and Tract Society, was a running commentary on the *entire* Revelation to John. In 1930, two volumes en-

titled "Light" were published, which brought a more up-to-date explanation of the Revelation, and very recently, in 1963, the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, a book of 704 pages. This provides an extensive and detailed commentary on Revelation, chapters 14 to 22 particularly.

All these publications have received worldwide distribution and have not been revised or altered to please the religious beliefs nor the customs and practices of different peoples of earth. No, the unadulterated truth of the prophecy has been proclaimed to all.

A SHARP DIVISION

Christ Jesus next shows that two groups emerge in the judgment: "He that is doing unrighteousness, let him do unrighteousness still; and let the filthy one be made filthy still; but let the righteous one do righteousness still, and let the holy one be made holy still." (Rev. 22:11) These commands are not urgent appeals to those practicing unrighteousness to repent and to clean up. Rather, the thought is, let them go ahead in the course that they have pursued, if that is what they want. If a bad course, let them know that they will get their due recompense for this course, at the latest when the Lord Jesus comes to fight "the war of the great day of God the Almighty."—Rev. 16:14.

Jehovah considers holy those who have made a dedication to him through Jesus Christ and who are practicing righteousness. His name is upon them. If one of these makes a practice of unrighteousness, he is therefore bringing reproach on Jehovah's name. Consequently, he is of no value to Jehovah or to his fellowman and will lose all the credit that he has built up in previous righteousness and holiness. (Ezek. 18:24) On the other hand, if a man has practiced corrupt things, but turns from these to become a dedicated servant of God, if he keeps on in righteousness and holiness, he will at last have an accumulated credit with God. "He will positively keep living," is the utterance of the Lord Jehovah.—Ezek. 18:5-9, 21, 22.

Jehovah God himself next speaks to John, revealing the critical situation, the extreme danger if any one of God's anointed ones becomes lax in the least way toward righteousness. Jehovah says: "Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is."—Rev. 22:12.

So now is no time for one who is in the way of holiness to be walking uncertainly or seeing how close he can come to the borderline of righteousness, toying with or even contemplating the idea of immorality or wrongdoing. He is like a man walking on the crumbling edge of a cliff. Jehovah God, sitting in judgment, accompanied by his Son Jesus Christ, is a God who cannot tolerate unrighteousness in his presence. There is no appeal from his judicial decisions, for he is the last resort, the Alpha and the Omega, figuratively speaking. (Hab. 1:13; Rev. 1:8; compare Deuteronomy 23:14.) Jesus Christ as Judge merely executes the judgments of Jehovah "the Judge of all." (Heb. 12:23) He spares only those who are unswervingly determined to hold on unswervingly to their course of righteousness.

God the Almighty has taken his power and begun ruling as King, and the time is here for him to reward his slaves the prophets and the holy ones and those bearing his name and to bring to ruin those ruining the earth. (Rev. 11:17, 18) Jehovah's "coming" for execution of judgment upon his foes is very quick in the sense that it is only a few short years ahead, and it will seem exceedingly short to those who are caught wandering off the way of righteousness as in the dark, as if

they were asleep. If they should die while practicing filthy things, the judgment will have caught up with them then, for they will receive no resurrection.

KEEP PROVING WHAT YOU ARE

Let no one think that he is an exception. Everyone must watch what he is doing, because God is absolutely just and thoroughly impartial and renders to each one only according to what his work is. Even if we do not knowingly carry on any bad practices, we should nonetheless carefully examine what our works are, to be sure that we are not approving ourselves by claiming or professing to be what we are not. (1 Cor. 4:4) Remember, "the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart."—Heb. 4:12.

We should keep checking up on ourselves by his Word. (2 Cor. 13:5) We may feel that we have the right spirit or mental inclination, but is our soul, that is, the life we live, measuring up to God's standard and are we really guided by Jehovah's spirit? Are our works those that will endure? (1 Cor. 3:12-15) What we are will be clearly brought into the open, for "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:13) We should keep in mind that "Jehovah knows those who belong to him," and: "Let everyone naming the name of Jehovah renounce unrighteousness." (2 Tim. 2:19) We cannot deceive Jehovah, and he lets our works actually show what we really are so that there is no excuse for us, and so that all others can see it. We may deceive ourselves, but we cannot fool God as the final Judge.

JEHOVAH PROVED TO BE THE ONLY TRUE GOD

Jehovah goes on to say: "I am the Alpha and the Omega, the first and the last, the beginning and the end." (Rev. 22:13) Those who have studied the Bible along with world history know that this fact was proved beyond doubt centuries ago. No God has existed before him and none have been able to establish themselves as God Almighty after him. Neither is he a God that is invented by his worshipers. He is the Creator, the God of Israel and of Jesus Christ and the God of Christians. (John 20:17; Rom. 3:29) If we do not treat prophesyings with contempt, we will appreciate reading what Jehovah said over 2,600 years ago, over 800 years before the book of Revelation was written: "This is what Jehovah has said, . . . 'I am the first and I am the last, and besides me there is no God.'" (Isa. 44:6, 7) "To no one else shall I give my own glory. Listen to me, O Jacob, and you Israel my called one. I am the same One. I am the first. Moreover, I am the last." —Isa. 48:11, 12; 41:4.

In the past Jehovah has fought against other gods and shown his superiority, and what gods have ever been able to stand or remain before him? He showed the gods of Egypt, Assyria, Babylon and of all the other nations to be impotent. And where are those gods today? They are remembered only as relics of the dim past. Only a few know of them at all. But Jehovah's name lives to be more prominent than ever today. Jehovah will soon exercise power to show that he is the beginning and the end in the controversy over godship. The present-day gods, science, evolution, Communism and nationalism, he will bring to an end, proving them all to be false gods. He will also humiliate the worshipers of such gods and will reveal Jehovah's witnesses to be truthful in representing Him as the only true God.

ADMISSION TO THE HOLY CITY

Jehovah now focuses attention on the faithful 144,000 followers of Christ who have heavenly hopes and who have accepted the sacrifice of Jesus Christ and have by faith been loosed from their sins by means of his blood so that they may appear free from sin in God's sight. (Rev. 1:5; 1 John 1:7) He says: "Happy are those who wash their robes, that the authority to go to the trees of life may be theirs and that they may gain entrance into the city by its gates." (Rev. 22:14) This is a heavenly city. These who have remained faithful to the end, becoming conquerors, have been baptized into Christ and into his death and have completed that baptism, dying a death of integrity like his and being resurrected in the spirit. The paradise here spoken of is, of course, not literal, but symbolic. The faithful overcomers are granted to eat of the "trees of life." This denotes their being given the right and title to enjoy immortal life forever in the heavenly paradise of God. —1 Cor. 15:44, 52-54.

The city into which they enter, the holy city New Jerusalem, has twelve angels on guard at its twelve gates of pearl. These angelic guards recognize who these 144,000 faithful spiritual Israelites are and let them enter into the golden city. But for those in whom any form of unrighteousness is found entry is impossible, just as Adam and Eve could by no means get past the flaming sword of the angelic guards stationed at the east of the earthly garden of Eden to reach the tree of life in the middle of the garden.—Rev. 21:12, 13, 18; Gen. 2:9; 3:24.

THE UNDESIRABLES WHO ARE KEPT OUT

Take notice, please, who are the ones against whom Jehovah the Almighty God's anger burns and who in his sight are detestable and filthy. Their end will be in the symbolic lake that burns with fire and sulphur, that is, the second death. (Rev. 21:8) The kind of persons described are even today receiving the approval of the clergy of Christendom, many of the clergy being themselves such ones. Revelation names them, saying: "Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie."—Rev. 22:15.

Outside the city, like scavenger dogs of the streets, are those who practice homosexuality, sodomy, Lesbianism, viciousness and cruelty. (Deut. 23:18; Ps. 22:16, 20; Matt. 7:6; Phil. 3:2) Spiritists, who get in touch with the demons, are excluded from the city. This would include astrologers, fortune-tellers and necromancers. Mentioned also right along with such are the adulteresses, the harlots and the men who commit sexual immorality with them, the murderers and haters, whose hatred is equivalent to actual murder.—1 John 3:15; Deut. 19:4.

Kept outside also are the idolaters, who give their allegiance to or attribute their salvation to either a literal idol or a symbolic one such as the "wild beast" and its image or who use religious statues in a form of so-called "relative worship." Materialists and those who degrade their bodies and minds in the cult of hallucinatory drugs such as LSD are left to wallow in the corruption they prefer. Magazines and newspapers that give favorable publicity to such persons, making them appear respectable, are "carrying on a lie." Those who look to personalities or to nationalism for salvation or who support a system built on lies find themselves barred from Jehovah's clean governmental "city."

ROOT OF DAVID AND MORNING STAR

Frequently it is those who consider themselves wise in this system of things

who uphold and practice the things described above and who even advocate such practice by others. Why, then, should we believe what Revelation says? For the reason that its source of information is the highest. John is told next: "I, Jesus, sent my angel to bear witness to you people of these things for the congregations. I am the root and the offspring of David, and the bright morning star." (Rev. 22:16) He is "the faithful and true witness" and the One whom the Almighty God of the universe has set as the Leader and Commander of the peoples.—Rev. 1:5; 3:14; Isa. 55:3, 4; Gen. 49:10.

Jesus Christ was an earthly offspring of ancient King David of Jerusalem. He is called "the root of David" because he is the important descendant of King David in whom the genealogy from Abraham through David really ends. (Rev. 5:5) No Jew today can prove descent from David. Jesus Christ was designated by God as the One whom he approved as David's heir to take the throne of the Kingdom. (Ezek. 21:27; Matt. 3:17; Acts 2:29, 30, 36) In fact, the underlying reason for bringing the house of David into existence was to produce the Messiah. That has been accomplished. Jesus being the permanent heir, the One who possesses the throne forever, the line of David is really rooted in him.

He is also the "star" foretold at Numbers 24:17. In ancient Judah the kings of Judah were looked upon as "stars of God," for they sat on "Jehovah's throne." (1 Chron. 29:23) The king of Babylon felt that he had permanently lifted his own material throne up above the royal "stars of God" when he took Zedekiah of the line of David off the throne in 607 B.C.E. Neither ancient Babylon nor its modern counterpart Babylon the Great prevented God, in his due time, from causing this "bright morning star," Jesus Christ, to rise out of the house of David and sit on a throne infinitely higher than that of mighty King Nebuchadnezzar of ancient Babylon. (Isa. 14:4, 12, 13) Babylon the Great has sat as a queen on a throne, but she is to be overthrown completely and Jesus Christ must reign forever, not on an earthly throne as did David, but on a heavenly throne as King like Melchizedek forever. The 144,000, by sticking to their faithfulness, receive the reward of being associated with him, the "morning star," in the heavenly Kingdom. In this way he will "give" such ones "the morning star."—Rev. 18:7; 2:26-28.

God's requirements for his heavenly kingdom government emphasize the cleanness and respectability of that government. The requirements for those who will get life under that government can be no less righteous and lofty. Therefore, everyone who serves Jehovah God, whether it be with heavenly hopes as one of God's 144,000 spiritual Israelites or as a member of the "great crowd" of "other sheep," with hopes of living in a new order on a paradise earth under the Kingdom, must keep the determination made at his dedication to follow a course of strict righteousness. There is no time to waste. There is no time to dabble in unrighteousness or to strain our relations with Jehovah God by even so much as *thinking* of an unrighteous course. The judgment is on and the Great Judge is determining eternal outcomes on the basis of our works. Therefore, every one of God's people must say, with the firm determination of ancient Judge Joshua: "As for me and my household, we shall serve Jehovah." They must reply like the people answered Joshua: "Jehovah our God we shall serve, and to his voice we shall listen!"—Josh. 24:15, 24.

"LET DOWN YOUR NETS for a Catch"

"He said to Simon: 'Pull out to where it is deep, and you men let down your nets for a catch.'" —Luke 5:4.

THE common expression "You poor fish!" is not found in the Sacred Writings. However, the Holy Bible does use real fish to picture men. The famously wise King Solomon of Jerusalem, who in his three thousand proverbs spoke about cedar trees and hyssop, beasts and flying creatures, and other moving things and fishes, said: "Man also does not know his time. Just like fishes that are being taken in an evil net, and like birds that are being taken in a trap, so the sons of men themselves are being ensnared at a calamitous time, when it falls upon them suddenly." (Eccl. 9:12; 1 Ki. 4:32, 33) To the oppressors of his people in the ninth century B.C.E., the prophet Amos said: "The Lord Jehovah has sworn by his holiness, 'Look! There are days coming upon you, and he will certainly lift you up with butcher hooks and the last part of you with fishhooks.'" (Amos 4:1, 2) Without fail the enemies of Jehovah God will be caught like unfortunate fish suddenly at a time on which they did not reckon.

[1] How are men likened to fish by Solomon and Amos?

[2] Sometime after the passover celebration of the year 31 of our Common Era a fishing boat that lay not far from the shore of the Sea of Galilee in the Middle East was used for another purpose than for catching fish. Jesus Christ used it as a speaker's platform from which to give a series of prophetic parables to a great crowd that had practically forced him offshore. On finishing his wonderful speech, he dismissed the crowds, came ashore and went into a house. There his disciples asked him to explain the parable that he had given about the weeds that had been oversown by an enemy in the wheatfield. Jesus not only gave the desired explanation but also added a number of new illustrations, including the following one about the dragnet:

[3] "Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up fish of every kind. When it got full they hauled it up

[2, 3] (a) Where and why did Jesus use a boat as a speaker's platform? (b) What did he say in his parable of the dragnet?

onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. That is how it will be in the conclusion of the system of things: the angels will go out and separate the wicked from among the righteous and will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be."—Matt. 13:47-50.

4 Jesus' illustrations of the kingdom of the heavens all have to do with persons who will be heirs with him in the heavenly kingdom. Accordingly, the "fine" fish that are collected into vessels for profitable use picture those from among mankind who prove themselves suitable for reigning with Jesus Christ in the kingdom of the heavens. (Rev. 7:1-8; 14:1-5) God's kingdom of the heavens was established at the end of the Gentile Times in 1914. The faithful apostles and many others of the faithful disciples of Jesus Christ had died before then. Who, then, are those symbolic fish who are caught and then sorted out and put, as it were, into vessels in the conclusion of the system of things, in which we now find ourselves? They are merely the remnant of Kingdom heirs, who today make up the "faithful and discreet slave" class on earth. (Matt. 24:45-47) The "unsuitable" symbolic fish that are cast into the symbolic fiery furnace to be destroyed are those Christians who prove unfaithful to the heavenly calling, thus becoming "wicked," and who deserve to be destroyed.

4. (a) Who are pictured by the "fine" fish that are put into vessels? (b) Who are pictured by the "unsuitable" ones that are thrown away?

5 In the fulfillment of the parable of the dragnet, who are the ones that do the fishing and the hauling of the dragnet up onto the beach and then sort out the fish? They are the angels. Certainly the Christians on earth are not the ones that separate the fine symbolic fish from the unsuitable, and cast these latter ones into the symbolic fiery furnace. The anointed Christians are not the ones authorized to determine who is suitable for God's heavenly kingdom and who, on the other hand, should be everlastingly destroyed. They are not the judges of those who have become God's anointed servants. (Rom. 14:4) The angels who accompany the glorified Jesus Christ when he comes into his heavenly kingdom at the close of the Gentile Times are the ones that do this separating work under the direction of Christ. (Matt. 13:40, 41; 24:30, 31; 25:31, 32) What, then, is the dragnet?

6 As Jesus' parable depicts it, a dragnet gathers in fish and sea creatures indiscriminately. The Jews who were in a national covenant with Jehovah God were forbidden to eat certain fish and sea creatures. (Lev. 11:9-12) So Jewish fishermen had to sort out what a dragnet brought up. What was forbidden by God's law

5. Who are pictured by the ones fishing with the dragnet, and why?
6. What, then, does the dragnet picture?

they would throw away. In view of all this, the dragnet would symbolize an instrument in the hands of the holy angels under the direction of Jesus Christ. The dragnet symbolizes the earthly organization that professes to be God's congregation that is in the new covenant with God through the Mediator Jesus Christ. So it claims to be the spiritual Israel, the holy nation that is anointed with God's spirit to reign with Jesus Christ in the heavenly kingdom. It includes the true professors and the false or unfaithful professors. Logically it includes Christendom, with its hundreds of thousands of professed Christians, belonging to hundreds of sects called Christian.

7 It is true that the symbolic dragnet is in the hands of the angels as a team of workers. But for the "dragnet" to gather in symbolic fish of all kinds, persons who belong to the "dragnet" organization have to work. They have to do a gathering work on earth in the name of Christianity. The heavenly angels do only an invisible work, but the organized members of the "dragnet" do the direct visible work. Only the smaller number of this "dragnet" organization really fish according to God's instructions through Christ and according to Bible principles. As a result, only those workers would gather in true Christian "fish," suitable for the heavenly kingdom. This fact the heavenly angels under Christ make manifest in the "conclusion of the system of things," in which we find ourselves since the close of the Gentile Times in 1914. They have gathered the fine "fish" into symbolic vessels.

8 Years before the "conclusion of the system of things" began in 1914 the "fish" of the true Christian quality began gathering away from Christendom. Here and there around the globe they formed congregations separate from Christendom. But along came World War I, which was fought during 1914-1918 mostly by the nations of Christendom. During this war these separated congregations of truly dedicated, baptized Christians came into bondage to Christendom. Thus, since Christendom is the most powerful part of religious Babylon the Great, they went into a captivity like that of the Jews who went into exile in ancient Babylon after Jerusalem was destroyed in the year 607 B.C.E. But would they stay there?

9 No! The Gentile Times had ended in 1914, the year in which World War I broke out, and as a consequence the "conclusion of the system of things" had set in. Jesus' illustration of the dragnet marked this period the time for the separation of those who professed to be anointed heirs of the "kingdom of the heavens." It was the due time for the heavenly angels under Christ to get busy and haul that symbolic dragnet up onto the beach and throw away the "unsuitable" ones and put the "fine" ones approved by God's law into congregational "vessels." This is what they did.

10 From the spring of the year 1919 onward there was a coming out of the true Christians exiled in Babylon the Great. The call from heaven went forth: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) Religious Babylon the Great is the world empire of false Babylonish religion, and it includes Christendom, which has tried to mix Christianity with Babylonish religion. So the call from heaven had to include their getting out of Christendom. The hundreds of millions of

7. For the symbolic dragnet to gather in all sorts of fish, who must be employed under the angels, and how have "fine" fish been collected?

8. How did "fine" fish go into captivity to Babylon the Great during 1914-1918?

9. Why was the "conclusion of the system of things" not the time for the "fine" fish to stay in captivity to Babylon the Great?

10. (a) When did the "fine" fish start coming out of such Babylonish exile, and how? (b) What experience are the "unsuitable" fish already having, and why?

"unsuitable" symbolic fish that stay in Christendom are shortly to be cast into the symbolic "fiery furnace" and completely destroyed. Already, they are headed in that direction, since the hypocritical Christians are giving way to "their weeping and the gnashing of their teeth." (Matt. 13:50) Why? Because they have not got out of Great Babylon as God's true people should do; and so they are sharing in her sins and are already feeling the forerunners of her destructive plagues. Shortly they will perish with Babylon the Great and her political paramours at God's due time.

[11] Back there, in noteworthy contrast to those lovers of Babylon the Great, the anointed Christian witnesses of Jehovah responded to the heavenly call, in 1919. They were but a minority of professed Christians, a mere remnant of the true Christian congregation that Jesus Christ has been building during these past nineteen centuries. (Matt. 16:18; Acts 2:1-42) Under angelic direction they were collected "into vessels," as it were, that is, into congregations of liberated Christians, to be reserved for the service of Jehovah, the God and Father of Jesus Christ.

[12] Though this remnant of the "fine" symbolic fish have hope of a share in the "kingdom of the heavens," they were not taken at once to heaven, a thing that they had been expecting. In this "conclusion of the system of things" they had a work to do on earth before the end comes upon Babylon the Great and her political paramours and the armies of these.

[13] Every quarter of the earth now knows what the true Christian work of the remnant is, for they have carried forward their work to the ends of the earth, in fulfillment of Jesus' words: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matt. 24:14) The giving witness to all the nations is not the only thing that is accomplished by the Kingdom preachers. There is also a separation work that results from such Kingdom preaching, and this under angelic direction. (Matt. 24:30, 31, 40-42) The separation work was not all accomplished in the liberation year of 1919. No, but in order for the foreordained number of 144,000 Kingdom heirs to be redeemed from the earth, more of the "fine" symbolic fish needed to be caught and put into the congregational "vessels." The work that Jesus Christ began in the days of his twelve apostles needed to be continued on into this "conclusion of the system of things," namely, fishing work. A grand catch was guaranteed!

A MIRACULOUS CATCH!

[14] Nineteen hundred years ago a number of Jesus' apostles were professional fishers at the Sea of Galilee. They were disciples of John the Baptist, and some days after his own baptism in water Jesus Christ became acquainted with them in the upper Jordan River valley, late in the year 29 C.E. (John 1:35-44) Some months later, in the following year, Jesus came in contact with these professional fishers right there at the Sea of Galilee. By then John the Baptist had been imprisoned by King Herod and Jesus had begun taking up the message of John the Baptist and proclaiming: "Repent, for the kingdom of the heavens has drawn near." (Matt. 4:12-17) One day Jesus was preaching God's kingdom to crowds of people on the shore of

11. What proportion of professed Christians came out of Babylon the Great, and how were they collected "into vessels"?
12. Why was this remnant of "fine" symbolic fish not taken at once to heaven?
13. (a) What besides giving a witness is accomplished by the Kingdom preaching? (b) From 1919 forward, why did the work of apostolic days need to go on?
14. (a) What were some of John the Baptist's disciples professionally, and how did Jesus meet four of them at the Sea of Galilee? (b) What was the best time for their occupation?

the Sea of Galilee near where four professional fishers had been toiling with nets. Back there the most popular way for the Jews to fish was by means of nets of various sorts, four sorts of which are mentioned in the Holy Bible. (Hab. 1:15, 16; Eccl. 9:12; Ps. 33:7, 8) Nighttime was considered the best time for fishing, after sunset and before sunrise.

15 "On one occasion," as Luke 5:1-10 narrates to us, "when the crowd was pressing close upon him and listening to the word of God, he was standing beside the lake of Gennesaret [Galilee]. And he saw two boats docked at the lakeside, but the fishermen had got out of them and were washing off their nets. Going aboard one of the boats, which was Simon's, he asked him to pull away a bit from land. Then he sat down, and from the boat he began teaching the crowds. When he ceased speaking, he said to Simon: 'Pull out to where it is deep, and you men let down your nets for a catch.' But Simon in reply said: 'Instructor, for a whole night we toiled and took nothing, but at your bidding I will lower the nets.' Well, when they did this, they enclosed a great multitude of fish. In fact, their nets began ripping apart.

16 "So they motioned to their partners in the other boat to come and assist them; and they did come, and they filled both boats, so that these began to sink. Seeing this, Simon Peter fell down at the knees of Jesus, saying: 'Depart from me, because I am a sinful man, Lord.' For at the catch of fish which they took up astonishment overwhelmed him and all those with him, and likewise both James and John, Zebedee's sons, who were sharers with Simon."

17 There were others with Simon Peter in his boat, particularly his brother Andrew, and possibly their father John. James and John were with their father Zebedee and hired men in the assisting boat. Peter, Andrew, James and John realized that Jesus had performed a miracle, suddenly causing a huge catch of fish from an area of waters where there had been *none all* night.

18 This increased their appreciation of Jesus Christ, whom they already knew personally. Peter, feeling now more than ever his sinfulness because of having such a holy man of God aboard his boat, asked the Lord Jesus to depart from him. But Jesus was not disposed to be alone in abandoning the boat. The time had come for him to have steady, regular followers in a literal sense. So Jesus calmed Peter's fright due to his sinfulness, as the account tells us: "But Jesus said to Simon: 'Stop being afraid. From now on you will be catching men alive.' " By this statement Jesus was comparing men with fish. But with whom was Peter to be catching men alive like fish? Why, with Jesus Christ himself, for then Jesus asked Peter to follow him in fishing for bigger game, namely, "men alive." Jesus also invited Peter's brother Andrew to follow him on this new enterprise. They both did so.

19 Meantime, as their nets had ripped apart at the miraculous catch of fish, almost overloading their boats, Peter's sharers in the fishing business at Galilee, namely, James and John, along with their father Zebedee in the boat, began mending their nets. Then Jesus, followed by Peter and Andrew, came down the lakeshore and called out to James and John in their boat and invited them also to follow him in a larger fishing business. They did do that, for the account informs us: "So they brought the boats back to land, and

---

15, 16. (a) What was the occasion when Jesus told Simon and those in the boat with him to let down their nets for a catch? (b) What was the immediate effect of what then happened?

17, 18. (a) What did the four fishing partners realize had happened? (b) Why did Jesus not do as Simon asked him to do, but what did he do?

19. Meanwhile, what did James and John begin doing, and how long did they continue in this?

abandoned everything and followed him." —Luke 5:10, 11.

[20] The apostle Matthew and the disciple Mark describe this calling of the four fishermen in a more condensed form, but Matthew and Mark show that Jesus issued a direct invitation to all four to become fishers of men. Mark 1:16-20 says: "While walking alongside the sea of Galilee he saw Simon and Andrew the brother of Simon casting their nets about in the sea, for they were fishers. So Jesus said to them: 'Come after me, and I shall cause you to become fishers of men.' And at once they abandoned their nets and followed him. And after going a little farther he saw James the son of Zebedee and John his brother, in fact, while they were in their boat mending their nets; and without delay he called them. In turn they left their father Zebedee in the boat with the hired men and went off after him."—Matt. 4: 18-20.

[21] Jesus himself there caught four human fish. Although he had been a professional carpenter in inland Nazareth, not a professional fisher, he knew how to catch symbolic fish of a human kind. Here he began doing so, more than six months after he was baptized in the Jordan River and anointed with God's holy spirit. As an experienced man he knew also how to teach others to fish for men and catch them alive. With this end in view he called the four professional fishers to follow him personally and receive training. For this reason they had to abandon their fishing *business* at the Sea of Galilee. An ordinary fisherman can sell the fish he catches and thus make an earthly living. However, a fisher for men cannot sell men and thus make a livelihood off them. So how were Peter, Andrew, James and John to make their living as fishers of men, continually following the Lord Jesus Christ, the greatest Fisher of them all? Well, Jesus himself had abandoned everything at the time that he went to John the Baptist to be baptized and he never resumed his carpenter work, and yet Jehovah God took care of him as a Fisher of men.

20. How do Matthew and Mark describe the calling of the four fishermen?

21. (a) How was Jesus, a professional carpenter, qualified to teach those four to fish for men? (b) What example assured them not to worry about making a livelihood as fishers of men?

NO NEED TO WORRY ABOUT LIVELIHOOD

[22] There was no reason for these ex-fishermen to doubt that they would be successful in catching men as long as they acted under the direction of the Chief Fisherman, Jesus Christ. At his bidding Peter and Andrew had in faith let down their nets into the Sea of Galilee for a catch, in what were apparently barren waters, and yet they came up with such a catch that they had to call for the assistance of their partners James and John. Then their nets began ripping apart and the quantity of fish hauled aboard threatened to sink two boats. Now since Jesus could produce such successful fishing in the case of the scaly, finned creatures of the waters, he could likewise make successful catches in the case of human symbolic fish. Jesus' death on the torture stake about three years later did not damage or put an end to this more important work of fishing for men. On the third day he was raised from the dead and was then in a position to revive the fishing operations of his faithful followers.

[23] True, Jesus was absent from them in the flesh, inasmuch as he had been raised from the dead as an immortal spirit Son of God and thenceforth confined himself to the invisible spirit realm. But he was now

22. (a) Why was there no reason to doubt making a success in fishing for men? (b) Why was this fishing for men not wrecked because of Jesus' death?

23. (a) Because of Jesus' resurrection to the spirit realm, were the apostles in a worse position to fish for men? (b) How did seven disciples come to find themselves at the Sea of Galilee after Jesus' resurrection?

in a better position to make this work of fishing for men a complete success on a worldwide scale. He gave an encouraging assurance of this on one occasion more than a week after he was raised from the dead on the sixteenth day of the lunar month Nisan of the year 33 C.E. Through angels who appeared to certain disciples on his resurrection morning he told his faithful apostles to leave Jerusalem and the province of Judea and go north into the province of Galilee. There he would appear visibly and give them further instructions. (Matt. 26:32; 28:7-10, 16; Mark 16:6, 7) So it came about that on one occasion seven of Jesus' disciples found themselves together near the Sea of Galilee, which was also called the Sea of Tiberias.

[24] When Peter said that he was going fishing, the six others said they would join with him. All night long they tried to net some fish but caught absolutely nothing. Then, at dawn, a figure stood on the shore. His voice carried to them across the waters to their little boat: "Young children, you do not have anything to eat, do you?" They called back No! Well, then, did he say to quit?

[25] Here is what we read: "He said to them: 'Cast the net on the right side of the boat and you will find some.' Then they cast it, but they were no longer able to draw it in because of the multitude of the fishes. Therefore that disciple whom Jesus used to love said to Peter: 'It is the Lord!' Hence Simon Peter, upon hearing that it was the Lord, girded about himself his top garment, for he was naked, and plunged into the sea. But the other disciples came in the little boat, for they were not a long way from land, only about three hundred feet away, dragging the net of fishes. However, when they disembarked onto land they beheld lying there a charcoal fire and fish lying upon it and bread. Jesus said to them: 'Bring some of the fish you just now caught.' Simon Peter, therefore, went on board and drew the net to land full of big fishes, one hundred and fifty-three of them. But although there were so many the net did not burst."

[26] At the time of this manifestation of Jesus he was not in the same materialized body as previously. This is why we read: "Jesus said to them: 'Come, take your breakfast.' Not one of the disciples had the courage to inquire of him: 'Who are you?' because they knew it was the Lord. Jesus came and took the bread and gave it to them, and the fish likewise. This was now the third time that Jesus appeared to the disciples after his being raised up from the dead." (John 21:1-14) That is, this was the third time that Jesus had appeared to his apostles when all of them or more than half of them were together. On the first such occasion, on the evening of the Sunday of his resurrection, Jesus materialized and ate some broiled fish to prove to his apostles that it was not a spirit that they were seeing.—Luke 24: 22-43; John 20:19-25.

[27] It was very fitting that twice Jesus Christ should demonstrate his power by filling the nets of his apostles with miraculous catches of fish. He is "the last Adam," and the first Adam in the garden of Eden was one who in certain respects bore "a resemblance to him that was to come." (1 Cor. 15:45; Rom. 5:14) To the first Adam and his wife the command was given by God the Creator to "have in subjection the fish of the sea" and all the other lower animals of the earth. (Gen. 1:26-28) It was foretold in Psalm 8:4-8

24, 25. (a) After a period of fishing, what were the seven obliged to answer a questioner on the shore? (b) What did he tell them to do, and how did they afterward get to shore?

26. (a) Why might a question have been raised then as to who he was? (b) How was this the third time that he appeared to his disciples after his resurrection?

27. Why was it appropriate for Jesus to demonstrate his power by twice causing miraculous catches of fish?

that the "last Adam," Jesus Christ, was likewise to have even the fish in subjection to him, and we do have recorded evidences that he did exercise such power, to further the interests of God's kingdom. (Heb. 2: 5-9) One such instance was when Jesus, faced with the paying of the temple tax, said to Simon Peter: "Go to the sea, cast a fishhook, and take the first fish coming up and, when you open its mouth, you will find a stater coin. Take that and give it to them for me and you."—Matt. 17: 24-27.

[28] Remembering that Jesus had called them to become fishers of men, the apostles must have had their faith strengthened for such a work by the two miraculous catches of fish. Under the command of the Chief Fisher, Jesus Christ, they had not in vain let down their nets for a catch. It was logical for them to reason that when, in fishing for men, they let down their nets at his command, they would not bring up their nets empty; there would be those who would be gathered in for the kingdom of the heavens. However, after the second miraculous catch of fish at the Sea of Galilee Jesus did not need to repeat his invitation to them to follow him and become transformed from catchers of fish into fishers of men. For this reason, the resurrected Jesus now turned to another figure of speech, because the quality of love was now to be taken into consideration. Thus John 21:15-17 tells us:

[29] "When, now, they had breakfasted, Jesus said to Simon Peter: 'Simon son of John, do you love me more than these?' He said to him: 'Yes, Lord, you know I have affection for you.' He said to him: 'Feed my lambs.' Again he said to him, a second time: 'Simon son of John, do you love me?' He said to him: 'Yes, Lord, you know I have affection for you.' He said to him: 'Shepherd my little sheep.' He said to him the third time: 'Simon son of John, do you have affection for me?' Peter became grieved that he said to him the third time: 'Do you have affection for me?' So he said to him: 'Lord, you know all things; you are aware that I have affection for you.' Jesus said to him: 'Feed my little sheep.' "

[30] Fishers do not love fish, but shepherds do love sheep, in the land of Jesus' earthly sojourn in particular. Also, a shepherd held himself responsible for sheep in his care. But just what Jesus had in mind when he asked Peter: "Do you love me more than these?" is not certain. In the Greek Bible text the demonstrative pronoun "these" is in the genitive case, plural number, and in the Greek language this case of the pronoun has the same form for all three genders, masculine, feminine and neuter. For instance, the New Testament translation by K. S. Wuest (1961) reads: "Do you have love for me . . . more than these (fish)?" Thus Jesus would be asking whether Peter loved him more than this professional fishing business in the Sea of Galilee. The same thought is suggested by the Bible translation by G. M. Lamsa (1957), which reads: "Do you love me more than these things?"

[31] The Bible translation by James Moffatt (1922) provokes a different thought, reading: "Do you love me more than the others do?" (Also, *An American Translation; James Murdock's*) On the night of Jesus' betrayal to his enemies Simon Peter had boasted that he loved Jesus more than the other apostles did, but shortly afterward he failed to show this superior love. (Matt. 26:31-35, 55, 56, 69-75) But at the

28. (a) In view of such miraculous catches of fish, what was it logical for them to reason as to fishing for men? (b) Why after that second catch did Jesus not need to invite them to become fishers of men?
29. What questions and answers did Jesus and Peter then engage in?

30, 31. (a) Why is it difficult to know what Jesus meant by the pronoun "these" in his first question to Peter? (b) Hence, how do some modern translators render the question?

Sea of Galilee Peter did not boast about the superiority of his love for Jesus. But *The New English Bible* (New Testament, 1961) reads: "Do you love me more than all else?"

32 Whatever the pronoun "these" here means, Jesus proceeded to indicate to Peter how he could show his love on earth for his invisible resurrected Lord and Master, namely, by taking loving care of the Master's "sheep" on earth. Toward gaining people for God, Peter must display the qualities of a fisher; but toward keeping within the organization those brought inside, Peter must show the tender love of an undershepherd for his Master's sheep.

32. For gaining people, whose qualities should Peter show, and for keeping those gained, what quality must Peter show?

ORDERS for WORLDWIDE FISHING

EVIDENTLY it was some short time after the above that the resurrected Jesus reappeared to his disciples in Galilee, this time to all eleven faithful ones, and this time not by the seaside but in a mountain. The apostle Matthew was there and writes this about it: "The eleven disciples went into Galilee to the mountain where Jesus had arranged for them, and when they saw him they did obeisance, but some doubted. And Jesus approached and spoke to them, saying: 'All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."

1. Where afterward did the resurrected Jesus appear again to his apostles, and, according to Matthew, what did he say to them?

2 Likely there were many more in the mountain than just the eleven faithful apostles. (Matt. 28:16-20) This may be the occasion to which the later apostle Paul refers, when he says: "After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present, but some have fallen asleep in death." (1 Cor. 15:6) Unquestionably the discipling work was not to be confined to the eleven faithful apostles, and the later Bible records show that it was not limited to the apostles. The fishing for men was to be carried on by all the disciples, including the newly made disciples, and Jesus' parable of the dragnet proves this. The fishing grounds were not to be confined to the small pool of the natural Jews but were to include the whole sea of mankind, "people of all the nations." This was to continue down to the "conclu-

2. (a) Was the discipling work to be confined to the eleven faithful apostles, and what evidence is offered in answer? (b) In what fishing grounds was the work to be carried on?

sion of the system of things," in which we are now.

[3] Jesus' direct fishing operations on earth, with the help of his apostles and evangelizers, had netted only about one hundred and twenty disciples. At least that many were found together in the upper room on the morning of Pentecost of the year 33 C.E. Where were the others of the five hundred that at one time had witnessed his appearance in Galilee's mountain? (Acts 1:15 to 2:4) Prior to that remarkable day of Pentecost Jesus Christ had not gathered his followers together and established them as Christian congregations separate from the Jewish synagogue. But now, on this sixth day of the lunar month of Sivan of 33 C.E., fishing operations by Jesus' trained fishers of men began. All one hundred and twenty in the upper room in Jerusalem, anointed with God's holy spirit through Christ, participated in the operation, as with a common net. As on the two occasions of special fishing efforts at the Sea of Galilee, there was a miraculous catching of symbolic fish. On that one day about three thousand were netted, for all these were baptized in water in the name of the Lord Jesus Christ. They clung to the apostolic fishers and held meetings.—Acts 2:5-47.

[4] About three years four months and ten days later, or in the autumn of the year 36 C.E., the Christian fishing net was let down in international waters under the direction of the heavenly Fisher, the glorified Jesus Christ. That was when fisherman Peter, accompanied by six faithful Christian Jews, was sent to the seaport city of Caesarea to preach the Kingdom message to the Italian centurion Cornelius and the other Gentiles whom he had gathered into his house. God blessed the fishing operations of Peter and, through the glorified Jesus Christ, God poured out holy spirit upon the Gentile believers. Thus the first Gentile "fish" were netted for the kingdom of the heavens.—Acts 10:1 to 11:12.

3. (a) By his fishing operations on earth, how many "fish" had Jesus directly netted up to Pentecost of 33 C.E.? (b) What kind of catch was there that day, and who took part in the operation?

4. When was fishing in international waters begun, and what was first netted?

IN THE "CONCLUSION OF THE SYSTEM OF THINGS"

[5] Since the catching of the non-Jewish Cornelius of Caesarea into the Christian net the activities of Christian fishers of men in all waters have gone on down into this "conclusion of the system of things." (Matt. 28:20) The symbolic "fiery furnace" into which Christ's holy angels will cast the unsuitable symbolic fish is very near. (Matt. 13:47-50) The time gets more critical as the days go by. But the spiritual fishing operations must go on!

[6] As in the case of Jesus' apostles on two occasions at the Sea of Galilee, it required great faith for the true fishers of men to obey Christ's command and let down their nets in the year 1919. That was the first postwar year following the first world war. In the spring of that year the three directors* and five other prominent members of the Watch Tower Bible & Tract Society of Pennsylvania were released from the Federal penitentiary in Atlanta, Georgia, U.S.A., and the free administration of the International Bible Students Association was restored. The organization of these dedicated, baptized Christians, which was badly crippled world wide during World War I by religious persecution and militarized governing elements, was repaired. It was as if, like the

* President J. F. Rutherford, Secretary-Treasurer W. E. Van Amburgh and A. H. Macmillan. See *The Watch Tower* as of April 15, 1919, page 123.

5. According to Jesus' parable of the dragnet, what are we now approaching, and what about fishing operations?

6. (a) What quality did it require to let down nets in 1919? (b) How was there a resuscitation of the organization in 1919, and was it purposeless or not?

prophet Jonah, they had been disgorged from the belly of a big fish, to prophesy further. Why was there a spiritual resurrection of these dedicated Christians? To continue fishing! Even though the Gentile Times had ended in the early autumn of 1914, the worldwide fishing for men was not yet over. Down the nets must go again!

7 To that end, articles on "Blessed Are the Fearless" were published in the issues of August 1 and 15, 1919, of the *Watch Tower* magazine; the first general assembly attended by thousands was held at Cedar Point, Ohio, U.S.A., at the beginning of September, and the new magazine *The Golden Age* began to be published on October 1, 1919. In effect, there was a command to these dedicated Christian Bible students: "Let down your nets for a catch." Obediently, and in a fearless way, they let down in waters that had been quite barren during the years of World War I their nets by an intensified 'preaching of the good news of the kingdom' to all the "sea" of mankind. (Matt. 24:14) Was there a catch?

8 The statistics for those postwar years and the spreading of activities answer Yes! For example, under date of September 1, 1925, *The Watch Tower,* on page 263, said regarding attendance at the worldwide celebration of the Lord's supper: "We are pleased that the number participating in the Memorial is so great, because it manifests much interest in the truth everywhere, and this is as it should be. The grand total reported to date is 90,434, which is 25,329 more than were reported a year ago."

9 For more than twelve years from 1919 onward the fishing activities of these Christian fishers of men were directed chiefly to netting symbolic fish for the kingdom of the heavens, to be joint heirs with Jesus Christ in the heavenly kingdom. In 1931 the remnant of these Kingdom heirs assumed the Biblical name "Jehovah's witnesses," beginning Sunday afternoon, July 26, 1931, when around 10,000 in international assembly in Columbus, Ohio, joyously adopted a resolution in favor of taking this name, it being based on Isaiah 43:10-12. Congregations of these Kingdom heirs around the globe followed this action.

10 The Kingdom "fish" collected by the angels by dragnet operations during the nineteen centuries since Pentecost of the year 33 C.E. were finally to number 144,000. (Rev. 7:4-8; 14:1-5) So, now, during this "conclusion of the system of things" since the end of the Gentile Times in 1914 the last of these Kingdom "fish" were to be caught in the dragnet, in fulfillment of Jesus' parable in Matthew 13:47-50. All of this final remnant who were netted by angelic operations were themselves made "fishers of men," even as the apostles whom Jesus called from professional fishing in the Sea of Galilee had been made such.* (Matt. 4:18, 19; Luke 5:10) Apparently, by the years 1931-1935 all symbolic fish suitable for the kingdom of the heavens had been caught to complete the foreordained number of 144,000 joint heirs of Christ. (Matt. 22:10, 11) Well, then, were those of the anointed remnant to stop their fishing activities? Were they to throw their fishing nets into discard and just wait to be taken to heaven? How could they Scripturally do so? We are still in the "conclusion of the sys-

7. How, in effect, was the command issued to let down the nets, and how were they let down?
8. What report concerning the "catch" did *The Watch Tower* make in the summer of 1925?
9. At first the renewed fishing was done to catch whom, and what name did the fishers embrace?

* With a similar understanding the article "Catching Fish with the Gospel Net" was published on pages 308, 309 of the October 15, 1914, issue of *The Watch Tower.*

10, 11. (a) When, apparently, had all "fish" suitable for the Kingdom been netted? (b) What were those fishers, still in the "conclusion of the system of things," to do then?

tem of things." We dare not forget that Jesus said to his followers:

[11] "Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."

[12] By those words in Matthew 28:19, 20 Jesus set no date in the conclusion of the system of things for the fisherman class whom he addressed to stop their work of making disciples. So people who are not netted for a share in the kingdom of the heavens can become disciples of Jesus Christ, even though they are not given the heavenly hope but rejoice in hope of everlasting life in an earthly paradise governed by the heavenly kingdom of God. Hence it is a published fact that since the year 1935 the Christian "fishers of men" began concentrating their attention on those whom God will make heirs of the earthly paradise. To these the possibility was held out of being protected during the coming final war of Armageddon and surviving into the righteous new order on earth under God's celestial kingdom.* During the year 1938 there was an average of 47,143 who were reported fishing in 52 lands around the globe. Doubtless these included many dedicated Christians who entertained the earthly paradise hope.

[13] The outbreak of World War II in September of 1939 greatly hindered the work of fishing for disciples of Jesus Christ. At that time it was a case of fishing in troubled waters; but despite war and cruel persecution the "fishers of men" kept on toiling, as it were, through the night. In a number of lands their spiritual fishing work was banned by the wartime governments. But Jehovah's "fishers of men" do not get their fishing license or rights from the rulers of this world. Psalm 95:3-5 tells them: "Jehovah is a great God . . . to whom the sea, which he himself made, belongs." Likewise the sea of humanity belongs to him, and he has issued to his dedicated, baptized witnesses fishing rights to fish in all waters regardless of the restrictions that mere men try to set up over certain areas. So the Kingdom fishing work went on steadily, in secret where necessary. In 1941 the Kingdom message that attracted the symbolic fish was being proclaimed in eighty-eight languages, on printed page and by word of mouth.

[14] On December 7, 1941, World War II sucked in the United States of America, the land where the headquarters base of the spiritual fishing was located. Thirty-two days later the aged president of the headquarters organization in Brooklyn, New York, died. Thus in the midst of war of world proportions a change in the presidency became necessary, and the responsibility of this office was laid upon the shoulders of a dedicated man half as old, on January 13, 1942.

[15] Although men were becoming faint because of the horrors of the greatest war of all times till then, there was no loss of courage or of confidence on the part of Jehovah's organization of "fishers of men." From its earthly headquarters there went forth the call to "fishers of men" in all waters: "Let down your nets for a catch." This came specially in the form

* See the book entitled "You May Survive Armageddon into God's New World," published in 1955 by the Watch Tower Society.

12. (a) In Matthew 28:19, 20, did Jesus set a date for ceasing from making disciples of him? (b) During the year 1938, how many were reported fishing, and whom did this number doubtless include?

13. How did the outbreak of World War II affect the fishing, but why did the fishing continue on in the sea of humanity?

14. How was a change of presidency of the Watch Tower Society brought about shortly after America entered World War II?

15. What call issued early in 1942 showed whether there was a loss of courage or confidence on the part of Jehovah's organization, and what was the reaction to it?

of a leading article in the February 1, 1942, issue of *The Watchtower,* which used as its theme the text of Jeremiah 16:16 (*AV*), which reads: "Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."* Paragraph 28 (page 42) of this stirring article referred to the call to the "fishers of men" as set out in Matthew 4:18-22 and Luke 5:1-11. Whether the troubled waters of the war-torn sea of humanity were at the time barren of symbolic fish or not, down went the nets into the waters, in full faith, with trust in the Chief Fisher, Jesus Christ.

[16] Be it a miracle or not, there was a catch. Although the combined report from all fishers active during the gloomy war year of 1942 was not received in full, it could be reported that upward of 100,000 were actively engaged in the spiritual fishing, and, of these, 7,624 were pioneer publishers putting in their full time as "fishers of men." (*1943 Yearbook of Jehovah's Witnesses,* page 221) The work of traveling representatives who visited the congregations of "fishers of men" in zones of territory was started again. On September 18-20, 1942, the New World Theocratic Assembly was held, fifty-one cities being linked with the main assembly city Cleveland, Ohio, and twenty-six foreign cities being favored with the same program. In the public talk, "Peace—Can It Last?" the peace that was to follow World War II in 1945 was foretold, also the reviving of the international organization for world peace and security, now the United Nations. In 1942 plans were laid to build a new printing factory in Brooklyn, and also to start the Bible School of Gilead for missionary fishers.

[17] All those things that were projected were realized. The letting down of the fishing nets resulted in a catch, contrary to what might have been expected. In the year 1939 there were 61,589 "fishers of men" casting out nets world wide; but in 1945, in the September of which World War II ended, there were 127,478 who were regularly fishing each month, and, of these, 6,719 were full-time pioneer fishers. This was learned from the necessarily incomplete reports. The vast majority of this increase in symbolic fish netted during those years were persons who be-

* According to M'Clintock and Strong's Biblical *Cyclopædia,* Jeremiah 16:16 may be applied in a favorable sense. Volume 3, in its article on "Fishing," page 579, paragraph 1, says:

"The copious supply of fish in the waters of Palestine encouraged the art or avocation of fishery, to which frequent allusions are made in the Bible: in the Old Testament these allusions are of a metaphorical character, descriptive either of the conversion (Jeremiah 16:16; Ezekiel 47:10) or of the destruction (Ezekiel 29:3 sq.; Ecclesiastes 9:12; Amos 4:2; Habakkuk 1:14) of the enemies of God. In the New Testament the allusions are of a historical character for the most part . . . , though the metaphorical application is still maintained in Matthew 13:47 sq."

The Holy Bible Commentary by F. C. Cook, published by Charles Scribner's Sons, New York, in 1886, says, in Volume 5, page 414, on Jeremiah 16:16: ". . . Spiritually, the fathers expound it of the Apostles as 'fishers of men.' So Origen, 'The Apostles are the Fishers, who from the divine Scriptures weave the nets whereby they draw men out of the briny sea of a worldly life, that God may give them a better life, even upon the mountains, with the prophets and their Lord, who was transfigured upon a mountain, and upon a mountain taught the people His beatitudes: and there the hunters are the angels, who come to receive their souls as they depart from their bodies' (Origen in 'Gr. Ghislerii,' II,430)."

On the unfavorable side M'Clintock and Strong's Biblical *Cyclopædia,* Volume 3, says, under "Fisher," page 580, column 1:

"A term used, besides its literal import . . . in the phrase 'fishers of men' . . . as applied by our Saviour to the apostles . . . in calling them to their office; and in a like typical manner, but in an unfavorable sense, the word occurs Jeremiah 16:16. The application of the figure is obvious."

Some commentators take verses 14, 15 of Jeremiah 16 to be an interruption of the prophecy, those verses being repeated, though with slight changes, in chapter 23, verses 7, 8. Accordingly, *An American Translation* (Smith-Goodspeed) puts verses 14, 15 in brackets, whereas the Bible translation by Dr. James Moffatt omits verses 14, 15 altogether. When read thus immediately after verse 13, verse 16 would take on an unfavorable meaning toward God's ancient covenant people of Israel.

16. (a) Was there a "catch" in that war year of 1942? (b) What was there to show determination to continue and enlarge the fishing?

17. What indicated that there had been a catch despite World War II, which ended in 1945?

came disciples of Christ with an earthly paradise hope.

18 Accordingly, the number of those who had the witness of God's spirit that they had the heavenly Kingdom hope began to decrease yearly. Also, when the number of the "fishers of men" on earth exceeded the number of 144,000 Kingdom heirs, it was self-evident that those symbolic fish now being netted were disciples with hope of living on earth forever under God's heavenly kingdom. That fact was plain in 1947, twenty years ago, when the number of fishers regularly reporting world wide was 181,071, in 86 lands.

19 Our obedience in letting down our nets according to the command of the Chief Fisher, Jesus Christ, has not been in vain. In these postwar years since 1945 hundreds of thousands of symbolic fish have been netted. Today about a million of them have become dedicated, baptized disciples of Christ and have become ordained "fishers of men." Shortly this great fishing season will be over. Its close will be marked by the "war of the great day of God the Almighty" at Armageddon, where any "unsuitable" fish on hand will be destroyed as in a "fiery furnace." (Rev. 16:14-16) A close must come to the "conclusion of the system of things," during which Jehovah's Chief Fisher, Jesus Christ, with his holy angels, is directing where the fishing nets should be cast. That terrible close is getting nearer, if we judge from evidences Biblical and mundane. That is no reason for us "fishers of men" to go ashore, hang up our idle nets, and quit our assigned fishing work.

20 Some fishing grounds may now seem to be overworked and almost depleted of available "fish." True, in such places fewer fish may be hauled up, yet the trustful letting down of the nets by Kingdom preaching, teaching and training always results in catching some who become dedicated, baptized disciples of the Chief Fisher Jesus Christ. This appears to be true even in some national fishing grounds where the number of fishers in the organization does not increase or even decreases. If possible, let those who are able to do so move their "boats" to untouched fishing grounds or to where more "fishers of men" could be used to take care of the big catch that is apparently possible.

21 The One who called us to this occupation, Jesus Christ, is in charge. He knows where he is directing us. He can bless our seemingly fruitless efforts with a surprise catch. We can be sure that he will have all his "fish" caught who become his dedicated, baptized disciples, before all the unsuitable creatures of the sea of humanity are cast into the "fiery furnace" at Armageddon, and the faithful, enduring "fishers of men" are rewarded with life-giving privileges in God's new order under his heavenly kingdom of peace and happiness. Till that time of execution of divine judgment, "let down your nets for a catch."

COMING IN THE NEXT ISSUE

- Saving the World of Mankind by Blood.
- By Man's Way or by God's Way—Which?
- What Is Needed for Salvation?
- An Invitation Is Extended to You.

18. By the year 1947, what indicated that the most of those being now netted were those with an earthly hope?

19. (a) Has our letting down our nets since 1945 been in vain? (b) Why will this fishing season shortly be over?

20. (a) Though some fishing grounds seem overworked or depleted, what does trustful letting down of nets accomplish? (b) Where might fishers in such areas go for a catch?

21. Who is still in charge of fishing operations, and why should we continue to let down our nets for a catch?

ASSEMBLIES THAT PROMOTE *Disciple-Making*

"SOME people don't like to talk about religion," began an article in the San Jose *News* of July 14, 1967.

"But that's not true of the nearly 10,000 you'll find at the Santa Clara County Fairgrounds daily through Sunday," the report continued. "They are members of the 170 Jehovah's Witnesses congregations in 13 [San Francisco] Bay Area counties attending a 'Disciple-Making' district assembly."

The gathering in San Jose, California, was only one of sixty-three such four-day assemblies held this summer in Canada and the continental United States. A combined total of 463,658 attended the public talk "Rescuing a Great Crowd of Mankind Out of Armageddon" featured at these assemblies, and 6,878 new ministers symbolized their dedication to Jehovah God by water baptism.

However, these were only a few of the "Disciple-making" District Assemblies. Seventy-seven others were held throughout the British Isles and western Europe. These enjoyed a combined attendance of 312,032, with 6,171 baptized. This raised the grand total of those attending the "Disciple-making" assemblies in just these places to 775,690—well over three-quarters of a million! And how gratifying it was to see over 13,000 persons at these 140 assemblies symbolize the dedication of their lives to serve their Grand Creator, thus joining wholesouled in the Christian work of making disciples.

BEGAN IN JUNE

The series of assemblies began June 8 in Bray, Ireland, where 839 persons attended the public talk. Two weeks later the assemblies got under way in the United States at Kalispell, Montana, Shreveport, Louisiana, and Stockton, California, with a combined peak attendance of 19,270. The following week England and Canada began their series of conventions, and there and in the United States that weekend 52,966 heard the public address.

Then, during the following weeks, additional tens of thousands met in widely scattered cities. Often the population in these places was relatively small, this resulting in a deep impression being made by the visiting delegates. For example, you can imagine the impact made by about 4,000 visiting delegates upon Kalispell, where the regular population is not much over 10,000! Or of some 18,000 conventioners on Costa Mesa, California, where only about 40,000 people live. At times the ratio of delegates to the population of the convention city was about one to five, and, on occasions, much higher.

The big week, insofar as number of persons attending is concerned, was August 3 to 6. In just the United States alone, 82,345 met in assembly that weekend!

There were 32,283 in Jersey City, New Jersey, and 25,618 in Pomona, California, the two largest assemblies. Finally, on September 14 to 17, the summer series of assemblies came to a close with a concluding one at Liverpool, England.

THE PROGRAM AND NEW PUBLICATIONS

The program, which was practically the same at each assembly, stressed the importance of not only being a disciple of Jesus Christ, but helping others to become such also. The keynote address, "Let God Arise, Let His Enemies Be Scattered," pointed to the imminent end of wickedness when God will soon arise against his enemies at the end of this system of things. Now is the time to proclaim God's kingdom, it was emphasized, so that people may know of the glorious victories that God's government has, and yet will realize.

Following this address a revised English *Qualified to Be Ministers* book was released to assist delegates in their disciple-making work. This publication is now already being used as a textbook in the weekly Theocratic Ministry School of Jehovah's witnesses. Two other new English books designed to help in making disciples were also released during the assemblies—*Did Man Get Here by Evolution or by Creation?* and *"Your Word Is a Lamp to My Foot."*

The new *Evolution* book captured the interest of many. One visitor to the assembly in Montgomery, Alabama, said: "I was up until two or three o'clock this morning reading that book." It really fills a need, and one delegate to the Tucson, Arizona, assembly wrote: "I honestly feel the new book *Evolution* should certainly appeal to those with a worldly science education or background, and may be instrumental in reaching them with the truth." The hope is that it will assist many persons to become Christian disciples and worshipers of the God of Creation, Jehovah.

The 224-page *"Lamp"* book describes the responsibilities of Christian disciples, and outlines features of the present-day Christian organization. It is written in such an appealing way that, after reading it, one delegate said: "It made me want to get out and preach to others."

The entire four-day assembly program had a similar effect upon many. A delegate at South Bend, Indiana, aptly described it: "The program was so full of practical things—things we can take home with us and apply. It made me *want* to serve Jehovah, not just go through the motions because I felt I *had* to."

Especially appreciated were the Bible dramas. "They projected us into the midst of real situations," observed one delegate. "We became a part of the incident. It was easy to see the modern application as the familiar problems we face were woven into the plot." One drama involved an Israelite man who possessed a bull that was in the habit of goring. (Ex. 21:28, 29) This bull killed a neighbor, but the facts were misrepresented, and had to be ferreted out by the Israelite judges.

"Daddy," one seven-year-old asked his father after the drama, "did they really take those men out and stone them?" The events had been enacted with such reality that the impression was indelibly made. It was made clear how serious it is in God's sight to lie and to treat lightly the counsel coming through God's organization.

But the impressions were even deeper for older youths. A sixteen-year-old, who had been keeping worldly company in spite of remonstrations from his father, gave the program rapt attention. At home that evening, after the sessions were over, he apologized to his father for his past course of

action. "I didn't realize how serious it was," he confided, and promised that he would not be guilty of such folly in the future.

The assembly program truly had the effect of making Christian disciples! And it inspired those present to renewed vigor in Christian ministerial activity. As one group from Belgium expressed it: "How can we prove to our heavenly Father that we appreciate this spiritual food? Only by living according to the counsel given and by making disciples for Christ."

DELEGATES ATTEND DESPITE OBSTACLES

Mature Christians appreciate their need for the vital association and instruction that await them at assemblies, and so are determined to be present. One elderly blind disciple could not find anyone to accompany her and, therefore, attended the Trenton assembly by herself. She expressed the attitude: "Don't worry. The brothers will take care of me." She eventually was accommodated and truly enjoyed the assembly.

In another instance, the home of a Missouri family of seven was being threatened by floods. By June 29, the day the assembly was to begin, water was completely surrounding their home, and prospects that it might recede appeared dim. However, they piled the furniture on tables and chairs and elevated their beds, expressing the determination: "We are going to the assembly and trust in Jehovah." They received a real spiritual blessing from being there.

Attending the Asheville, North Carolina, assembly was not easy for a widow with eight children. Yet, she was there! "I just decided to drive it every day," she said. "It's 200 miles round trip, but I didn't feel that we could miss being present."

Although he has ten children, nine of them living at home, a Christian overseer from Mississippi was determined to be at the Montgomery, Alabama, assembly. He borrowed a truck from his employer, built a camper-type body for its bed, piled in his family along with five others from his congregation, and all sixteen attended the assembly!

The faith of those who surmounted real obstacles to attend one of the "Disciple-making" assemblies was an inspiration to their Christian brothers. This was true, for example, of the 622 Portuguese Christians who, being denied the right to meet in their own country, traveled to Marseilles, France, and there enjoyed a rich spiritual feast and the hospitality of their French brothers. It was also true of the some 4,000 Christian witnesses in Spain who made it to Toulouse, France, where they met freely in assembly—something not permitted at home.

And at West Palm Beach, Florida, the experiences of Cuban refugees who endured hardship and privations under Communist control encouraged all present. Even the public press manifested real interest in their inspiring stories of maintaining Christian neutrality. In the Palm Beach *Post* of July 8, 1967, a staff writer reported:

"Families of some of the refugees are still in Cuba, their relatives here remembering how the men were put in holes and covered with sand leaving only the head above ground to be scorched by the blazing sun, how they were made to stand in water for long periods of time, and other unbelievable atrocities.

"The women are not treated as badly as the men, say some who have left the island, but their missionary work has been made very difficult and possessing a Bible is reason enough for confinement.

"But, despite the persecutions, Jehovah's Witnesses in Cuba are remaining neutral to government pressures and, as

one refugee expressed it, 'The officials have seen the faith shown and say that we're obedient to our faith.' "

MOTIVATED TO BECOME DISCIPLES

Visitors to assemblies of Jehovah's witnesses see this same true faith in evidence. The Christian love and genuine friendly spirit pervading these assemblies motivates many first-time attenders to take serious steps toward becoming disciples of Jesus Christ. Explained one man who attended the Columbus, Georgia, assembly:

"A few weeks ago one of Jehovah's witnesses at work gave me a *Watchtower*. I read it. I was very much impressed with the information. The next two weeks I spent ten hours in the Kingdom Hall and enjoyed every minute of it. I came here and haven't missed a session. Being in here is like being in the light, and being outside in false religion is like being in the dark. I have been an army man for twenty-one years. Now it looks like I am going to join another army." Arrangements were made for a regular Bible study to be conducted with this man so that he can fulfill his desire to become a fine soldier of Jesus Christ.—2 Tim. 2:3.

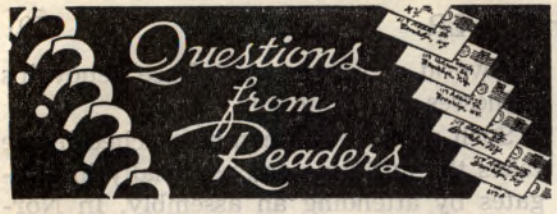
Another person was persuaded by the Witness with whom he has a regular Bible study to attend a session of the Allentown, Pennsylvania, assembly. He did, and was so impressed that he arranged to attend the Trenton, New Jersey, assembly two weeks later. During it he said: "This has to be Jehovah's organization; I've been in the world and from what I see Jehovah's witnesses are a miracle."

Such a conclusion can be reached if one takes the initiative and personally investigates by attending an assembly. In Norway an unbelieving wife did this, accompanying her Witness husband. They tented in the assembly camping grounds with almost 2,000 Witnesses. As soon as the final sessions were over, they left together for a camping tour. What was her impression of the assembly?

Why, the very next day they came back! "Weren't you going away for vacation?" they were asked. The wife answered: "Yes, and we stayed one night at another camping grounds, but recalling the peace and order in this camping grounds I found the difference so great that I would rather come back here and help you clean up."

She preferred to work with Jehovah's witnesses rather than be on vacation with worldly people! Since the assembly she has been attending congregation meetings with her husband, and is taking steps to become a Christian disciple.

The "Disciple-making" District Assemblies were indeed a grand success! They accomplished so much in assisting honest-hearted persons to identify who really are the true disciples of Jesus Christ on earth today. And the inspiring admonition and instruction motivated the hundreds of thousands of Christian delegates to press on with renewed vigor in carrying out Jesus' command: "Go therefore and make disciples of people of all the nations." —Matt. 28:19.



● Is there any Scriptural objection to donating one's body for use in medical research or to accepting organs for transplant from such a source?—W. L., U.S.A.

A number of issues are involved in this matter, including the propriety of organ transplants and autopsies. Quite often human emotion is the only factor considered when individuals decide these matters. It would be good, though, for Christians to consider the Scriptural principles that apply, and then make decisions in harmony with these principles so as to be pleasing to Jehovah.—Acts 24:16.

First, it would be well to have in mind that organ transplant operations, such as are now being performed in an attempt to repair the body or extend a life-span, were not the custom thousands of years ago, so we cannot expect to find legislation in the Bible on transplanting human organs. Yet, this does not mean that we have no indication of God's view of such matters.

When Jehovah for the first time allowed humans to eat animal flesh, he explained matters this way to Noah: "A fear of you and a terror of you will continue upon every living creature of the earth and upon every flying creature of the heavens, upon everything that goes moving on the ground, and upon all the fishes of the sea. Into your hand they are now given. Every moving *animal* that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat." (Gen. 9:2-4) That allowance was made to Noah, from whom every person now alive descended. Hence, it applies to all of us.

Humans were allowed by God to eat animal flesh and to sustain their human lives by taking the lives of animals, though they were not permitted to eat blood. Did this include eating human flesh, sustaining one's life by means of the body or part of the body of another human, alive or dead? No! That would be cannibalism, a practice abhorrent to all civilized people. Jehovah clearly made a distinction between the lives of animals and the lives of humans, mankind being created in God's image, with his qualities. (Gen. 1:27) This distinction is evident in His next words. God proceeded to show that man's life is sacred and is not to be taken at will, as may be done with the animals to be used for food. To show disrespect for the sanctity of human life would make one liable to have his own life taken.—Gen. 9:5, 6.

When there is a diseased or defective organ, the usual way health is restored is by taking in nutrients. The body uses the food eaten to repair or heal the organ, gradually replacing the cells. When men of science conclude that this normal process will no longer work and they suggest removing the organ and replacing it directly with an organ from another human, this is simply a shortcut. Those who submit to such operations are thus living off the flesh of another human. That is cannibalistic. However, in allowing man to eat animal flesh Jehovah God did not grant permission for humans to try to perpetuate their lives by cannibalistically taking into their bodies human flesh, whether chewed or in the form of whole organs or body parts taken from others.

It is of interest to note that in its discussion of cannibalism the *Encyclopædia of Religion and Ethics*, edited by James Hastings, Volume 3, page 199, has a section designated "Medical cannibalism." It points out that this is associated with the idea of obtaining strength or some medical virtue from the flesh of another human, adding: "The most remarkable example of this practice occurs in China. Among the poor it is not uncommon for a member of the family to cut a piece of flesh from arm or leg, which is cooked and then given to a sick relative.... The whole superstition in China is certainly connected with the idea that the eating of the human body strengthens the eater.... Among savages the practice is found of giving a sick man some blood to drink drawn from the veins of a relative." Some might argue that therapeutic practices involved in modern organ transplant operations are more scientific than such primitive treatment. Nonetheless, it is evident that men practicing medicine have not been beyond using treatments that amount to cannibalism if such have been thought justified.

Modern science has developed many different types of operations that involve human body parts, some common and usually successful and others experimental and often unsuccessful.

It is not our place to decide whether such operations are advisable or warranted from a scientific or medical standpoint. It would be well, though, for Christians faced with a decision in this regard to consider the indication as to God's viewpoint presented in the Scriptures. —Eph. 5:10.

At present scientific researchers are starting to use artificial or animal parts where formerly human parts were thought necessary, such as in the case of cornea transplants. (See, for instance, *Science News* for May 21, 1966, page 396, and *Time* for April 28, 1967, pages 68 and 70.) Whether wider use of such operations will be made, we do not know. Nor can we decide whether a Christian should accept some animal part as a transplant; that is for personal decision. (Gal. 6:5) However, we can be sure that in the future the time will come when all human medical operations will be unnecessary. (Rev. 21:4) Christians have strong evidence that the new order is near at hand when Jehovah the Great Physician will, through Jesus, do healing beyond the limitations of medical science of today.—Mark 8:22-25; John 11:43, 44; Acts 3:6, 7; Matt. 12:15.

What should be done, though, when a Christian is asked to provide an organ for use in another person or to allow the body part of a deceased loved one to be so used? We might ask, If a Christian decided personally that he would not sustain his own life with the flesh of another imperfect human, could he conscientiously allow part of his flesh to be used in that way to sustain someone else?

Even from a medical standpoint there is some question as to the wisdom and ethicalness of some transplants. One physician discussed this publicly in the *Annals of Internal Medicine*, citing the results of 244 kidney-transplant operations. In the majority of cases the recipient did not live more than a year after the operation. Then, commenting on the dangers for the volunteer who donates one of his kidneys, the doctor asked: "Is it right to subject a healthy person ... to the possibility ... of shortening his life by 25 or 30 years in order to extend another's life by 25 or 30 months or less?" Reporting on this, *Newsweek*, of March 2, 1964, page 74, added that the doctor "offers no conclusive answer, but he suggests that the question needs to be asked more often."

When it comes to deciding what to do with one's own body or with the body of a deceased loved one, for which a Christian is responsible, the apostle Paul's words at Romans 12:1 should not be overlooked: "I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." Baptized Christians have dedicated their lives, bodies included, to do the will of Jehovah their Creator. In view of this, can such a person donate his body or part of it for unrestricted use by doctors or others? Does a human have a God-given right to dedicate his body organs to scientific experimentation? Is it proper for him to allow such to be done with the body of a loved one? These are questions worthy of serious consideration.

Not to be overlooked is the use to which a dead body might be put. Would a Christian who, while living, refused to give his blood to be used as a transfusion for some other person, allow his body to be turned over to a group or to a person and possibly at that time have the blood removed and used for transfusion, as has been done with some cadavers? (See, for example, *Awake!* of October 22, 1962, page 30.) A person might feel that he could stipulate that his body not be used in that way; but if many persons in authority refuse to abide by a Christian's wishes about blood when he is alive, what reason is there to believe they will show more respect for his wishes after his death? Would they use his organs in cannibalistic medical experiments?

Our bodies are the creation of Jehovah God. (Ps. 100:3; 95:6; Job 10:8) Christians might allow apparently necessary surgery to be performed, such as to remove a diseased limb, but they do not needlessly mutilate their bodies created by Jehovah. Would allowing a body to be mutilated after death be showing respect for and appreciation of God's creation? True, in some instances there may be legal requirements that Christians abide by, such as when the law requires a postmortem examination to determine the cause of death. (Rom. 13:1, 7; Mark 12:17) In such cases the next of kin can usually request that the organs not be removed for transplant or reuse. In this way, even though an autopsy might be required, the Christian can prevent misuse of the body of a loved one. But when such laws do not apply, the Christian can decide in such a way as to avoid unnecessary mutilation and any possible misuse of the body. Thus he will be able to have a clear conscience before God.—1 Pet. 3:16.

It should be evident from this discussion that

Christians who have been enlightened by God's Word do not need to make these decisions simply on the basis of personal whim or emotion. They can consider the divine principles recorded in the Scriptures and use these in making personal decisions as they look to God for direction, trusting him and putting their confidence in the future that he has in store for those who love him.—Prov. 3:5, 6; Ps. 119:105.

● How could Asahel be listed as a divisional commander in David's army (1 Chron. 27:7) when, according to 2 Samuel 2:23, Asahel was killed even before David became king over all Israel?—R. F., U.S.A.

At 1 Chronicles 27:7 Asahel is listed as a divisional commander of the month-by-month arrangement of troops: "The fourth for the fourth month was Asahel, Joab's brother, and Zebadiah his son after him, and in his division there were twenty-four thousand." The text at 2 Samuel 2:23 shows that following the test struggle at the pool of Gibeon and the subsequent rout of the Israelite forces under Abner, Asahel doggedly pursued the fleeing Abner and was finally killed by Abner when he refused to desist from the pursuit. (2 Sam. 2:12-28) Since Asahel died before David's becoming king over all Israel, his mention here is believed by some commentators to prove that the arrangement here mentioned was to some extent made before all the tribes came to David in Hebron to acknowledge him as King. In this regard *The Interpreter's Dictionary of the Bible* (Vol. 1, page 244) says: "It is possible that we may have here the prototype of the Davidic militia organized earlier in the Judean rule of the king, and that his original list has been brought up to date by the inclusion of Zebadiah, son and successor of Asahel in his command." —Compare 1 Chronicles chapter 12.

Another suggestion arises out of the fact that at 1 Chronicles 27:7, the fourth division's commander is said to be not only Asahel but "Zebadiah his son after him." This position of commander for a month was a privilege held by a distinguished veteran, and in some cases such honor may have been posthumous. Hence, the name "Asahel" here may have reference to his house, represented in his son Zebadiah, who is referred to as Asahel's successor.

ANNOUNCEMENTS

1968 YEARBOOK AND CALENDAR

Another year of record-making preaching has concluded and the annual report of the president of the Watch Tower Society is being released. Its account of the progress of Kingdom preaching will thrill you and the stimulating experiences of those from around the world who are enduring in the face of great opposition will strengthen your faith and encourage you to 'keep on seeking first the Kingdom and God's righteousness.' Send for your copy now. It is available after November 27 for 50c. Send for the beautiful 1968 calendar also. Only 25c.

FIELD MINISTRY

The true followers of the Lord Jesus Christ are builders. They build up Christian personalities on the right foundation of Jesus Christ. (1 Cor. 3:11-13) They know that among the problems that hinder some from being built into Christian personalities is failure to understand why God has permitted wickedness. Some persons, stumbling over this issue, have become easy prey for such teachings as evolution. These persons need help, and Jehovah's witnesses have the means to help them—a recently released, delightfully illustrated book that discusses both evolution and God's permission of wickedness. This enlightening volume entitled "Did Man Get Here by Evolution or by Creation?" they are offering to all sincere seekers of truth during November, along with a booklet, for only 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 10: "Let Down Your Nets for a Catch," ¶1-26. Page 684. Songs to Be Used: 37, 83.

December 17: "Let Down Your Nets for a Catch," ¶27-32, and Orders for Worldwide Fishing, ¶1-21. Page 690. Songs to Be Used: 38, 108.